[redacted] COPY
Must Remain in
Transcription Room

M2600

Group Iv/Westtown

Saturday August 2, 1975

Lunch/Barn

Sunday August 3, 1975

MUSIC

MR. NYLAND: Well, we should make it short. As we go along it'll be warmer and warmer. If you faint, ask your neighbor to carry you out. If I faint, do the same thing. You hear?

What are we talking about? There is one very important thing that I would like to mention. It has to do with cooperation besides, of course, what I want to mention: a kind of a resume of the meetings we've had - five this week. Cooperation, working together, wanting to do it for the sake of Work, for the sake of your own development. Not necessarily for the sake of someone else you're helping. It is an attitude you should have. How much are you willing at certain times to sacrifice, and to go against the grain? It always is a personal question. It's a question of your conscience. To some extent, it's ordinary life, and many of us have not been educated in that sense. To have to do something and we were commanded to do it, we never liked it and we rebelled.

This group is not a question of making an organization out of it. Work for us has to do with a wish for a development of one's inner life. It remains your inner life. It remains always your decision to do what you want to do regarding your own development. You create your own 'I'.

You create your own God. It is your own conscience. It is that what is within you which can develop. It depends if you wish to develop it or not; it's your affair. No one has any right to criticize. Whenever we wish to do something together, it has to come from inside of yourself, that you really wish to do it, sometimes for the sake of accomplishing a certain aim, but mostly to see to what extent you can use yourself as an instrument for wanting to do certain things which are worthwhile in combination with others, If you were younger, if your father and mother had taught you those things, it would be a little different; and fortunately there are, of course, there are some who do devote much of their time, their willingness, as for instance to the kitchen work, to the nursery, kindergarten, and to some extent, the school. Those are the activities that I have in mind. Mostly I would say now, kitchen, lunches, during the day, during the week. We need help, there's no doubt about it. There can be variation but there can also be a unity of purpose. And it doesn't matter where you are working, yourself; maybe you are busy, maybe you are not used to do that kind of work. Maybe you don't want to do it because someone else asks you. I am not the one to tell you you ought to do it, because as I say, it's your conscience, it is not mine. I know what I would do for myself. I know how I was, at that time when I was young, educated to do the things that had to be done because someone, my father, told me. I trusted him, and sometimes when I was rebellious, he let me know in no uncertain terms that that kind of discipline was necessary for a young person who grew up.

Many of us are already a little bit more grown up and we still are not and have not solved as yet that problem. And it's extremely difficult for those people who do work and who do most of it, and it is a small number compared to the totality of women. I'm now talking about women only. I'm not talking about men. They have their own troubles. The question of cooperation among men is perhaps different from those

from the cooperation between women, I don't know. Women have sometimes many more excuses, particularly when they have children, particularly when it comes that they should leave their child at the time they are working somewhere in connection with our work. I said that about the use of the nursery. It's not entirely clear yet. For instance, why don't we have a nursery on a Sunday? Because that is the time the women could be free and make themselves free to work together, if we want a Sunday of work together. You see, it depends entirely how you look at Work - if you want it. Again I say it's your conscience, it's not me. I'm not telling you to do that. I have no particular interest to advise you what you should do. I have interest in holding up a certain ideal of what would be really possible for harmonious people. What is really a requirement to become conscious and conscientious to the extent that we are able to become a little bit of that? What is necessary to develop for oneself a will, and show that in a variety of different ways, not only in that what you wish to do and can do and ought to do, but what you should do in regard to that what is a cooperative effort. Because everybody profits by it. Who comes to lunch, they sit. Many of them just take lunch, don't pay any attention to how it was made. To some extent I don't blame you; on the other hand it is not right, because really you could contribute. I only say that these kind of activities belong to a mother or to women. I'm old fashioned, you see, I believe in women's lib, yes, but I also don't make any mistake about the differences there are in women and men as character traits, and what they should have, particularly when it is a mother, particularly when a mother is interested and by nature, consigned to carry a child. Not a man. It is different. And it makes a different attitude and different promises for such a person in a family. It is quite different from a man. But because of that there are also certain possibilities for a woman which a man doesn't have, and using such possibilities which exist and then could be used for your own development, I think you

must consider that a little bit more.

If we are a group, we have to divide activities among us in such a way that it becomes equally important for all of us and that we can take responsibility in--commensurate with what we can do and what we ought to do to maintain a level of a group. Otherwise there is no group. A group is fed from within; it is not fed because I ask you. It's not fed because I think that you ought to do it and you do it for me. I am not interested in such things. I'm interested in what you wish to dotto help build up something of this kind that can maintain itself. When I die, what will you do when you don't have enough solidarity among the different people of the group to maintain it? Of course it's getting better, I know that. And we have to have patience of Job to continue with it, because many times it's extremely difficult to see how things go, and how again they are watered down, diluted. And although we start, and make a good start again, after a little while it disappears. You can say it's in the nature of it and then of course we can say yah, it's the law of gravity. But for that reason you have to understand a little bit more about your own nature and your inclinations in wanting not to do what you must do. Why do I say you ought to? I'm not saying you must do it and it is required for the organization. I say you ought to in regard to that what is a man.

When a man starts to wake up, he discovers a great deal about himself that he hasn't seen before. Moreover, that what he discovers, he knows is the truth when he is Working, because the same reason why he wants to Work is to find out what is the reality of himself, beginning with himself as a personality: to see in all the different dark corners, not only his lightness, but when he is dark, morose; when he has tendencies which are not very nice and which he usually wants to gloss over because he doesn't want to see them. We have to see day and night of oneself. That's the condition of Earth. That's the condition under

which mankind is living. You cannot deny that. You may wish to live on Mars or somewhere else, but you don't. We live on Earth, and we live in unconsciousness. And the requirement, if we actually aspire to become conscience--have a conscience and become conscious, to really be able to be a man, if that is the aim, if that, you are serious about it - and that is what we are talking about. When you profess that you're interested in Gurdjieff then you have--it requires a certain responsibility on your part to see that you adhere to those different rules, time and time again to discover what you are, even if you don't like it. But to place it in a certain way; that is, place it in its proper place. Give it a value what it is and accept that fact of yourself, the way you are, and the way you are obstinate, and the way you're stupid, the way you are really obnoxious, the way you behave, the way you are uncontrolled, the way you are really not at all a man.

It's necessary to see this, because this is necessary to uncover so that you once and for all get through with it. It is given as an opportunity to get through with it. It belongs to your Karma and it is necessary to eat your Karma in order to make it disappear so that then you will have freedom. If you understand the ideas of Gurdjieff, you will see that it is a fight to free oneself from those bondages of this Earth which keep us - when he calls it the 'consequences of the organ Kundabuffer' : a condition created that makes us see things upside down, without having any rhyme or reason, and not being able to distinguish between one thing and another, and to be quite incapable of actually being, even a little bit like a man. I would like to tell you that.

Don't talk too much about your 'I'. An 'I' is a very delicate

something that you like to create. It happens in the total unconsciousness of your state. When one Works, one Works for the possibility of keeping an 'I' alive; that is, creating it and having such an 'I' continue to exist. And when you're honest, you know that it is a flash in the pan and it disappears. All throughout the five meetings that you have had this week, it was a question of really understanding what it is that we are, not what we like to be, not describing to an 'I' certain properties which it doesn't have at all, and not to insist that you know with your mind and with your feeling - even if it is a little deeper than usual - thinking that it is a conscious state. You must understand that Working for an 'I' is a very long process, and that one has to be extremely patient, and that ultimately, maybe, you will reach something of that kind. But for the time being, and for a long time, sometimes many years, you will be engaged in trying to create an 'I', trying to live in accordance with the presence of that, and constantly fail. At the same time there is very much at stake because it's the only way by which you ultimately will become free. And even if you don't have an 'I', you should have within you a desire to make one, to see what you can create for the ability which then would become yours, as a result of the influence of this attempt that you make to create something objective to your subjectivity. There's too much discussion, still too much, about what you think is already a conscious state. In practically no case is there any consciousness than only for a very, very short time. And if you wish to maintain it and you're honest, you know you cannot do it because immediately you're partial. You cannot understand impartiality for any length of time. You cannot understand acceptance totally, hundred percent. You must know that. Even if you

touch certain things within yourself, how long can you manage to stay there when it is something that is real, like perhaps your Magnetic Center and you know it exists, and you know you are in the presence of it, and you know that it is there? Do you think that your 'I' can actually remain in existence during such processes, going from the periphery of your mind down to the essential values of your emotions, finally reaching that what is the essential essentiality of yourself, as an 'I', remaining awake? And what is meant by an objective faculty? It has not the qualities of anything that we think about and we feel about. That's why we say it is an entity which lives in accordance with a special kind of a law, a law of awareness. And because of that, this 'I' can accept us the way we are. And it doesn't matter at all if you have a smile on your face or not. An 'I' does not notice that, is not aware of it. It is aware of life in you taking on that form - for a long time, an 'I' stays on Mars and looks through a telescope, a telescope which has to be made in the sweat of the brow of Beelzebub. When he was making it, preparing to be able to observe from that distance, because that would give him objectivity, he didn't go immediately down to Earth on one os those descents. He stayed at Mars for quite some time until his Teskooano was perfected.

The method for wanting to Work. When someone says, I don't want to Work, use this method, I don't want to comply with it - it is all right, don't -but don't come to Gurdjieff. If we talk about Work, we talk about objectivity, how to reach it in the sense that Gurdjieff means it, and it is a logical way of reaching it. It is, if you know enough about Buddhism, the only way. I've made reference every once in a while to those statements in the little book: Some

Sayings of the Buddha. And so we are not just alone. It belongs also to esoteric religions, esotericism as it is understood; it doesn't matter if you don't agree with it. It doesn't matter if you want to get your own little road to Gurdjieff. Go ahead and do it. It doesn't make any difference to me. But if you do come to these groups and you want to hear what is Work, then it is expected of you that you make attempts to Work, that you actually are going to put into practice what we talk about and to try to make it as clear as we can what is meant by Work itself.

It's wonderful, all throughout the five meetings, Work was mentioned, sometimes a little early, sometimes a little late, sometimes throughout the meeting. But you see, don't make an encounter group of it. Don't talk always about your own experiences in which Work did not exist at all. When you want to talk about your personality you can, in order to give certain substance to the reason why you wanted to Work. But Work must appear somewhere, an attempt in the creation of something objective in the presence of that what you are experiencing in your ordinary life. And that kind of introduction may help you at a certain time, when it can exist and when it can constantly be made, and again and again be present to you, that then gradually you will see things; and you will see them in a certain way about yourself. You will find out what you are, under the influence of an objective vision which this little 'I', growing up as you feed it, gradually will be able to tell you about. But it is a long way off yet to go to the associative values which exist when an 'I' starts to cooperate with you, when it is a matter of participating in your life.

The meetings were very good. I think it's a good beginning.

I think we will be able to do something after some more people come back from vacation, and so forth, but that is August, it cannot be helped. Monday, don't talk too much about your father and mother. Those are just biological influences. It is right, you have obligations. And very definitely there are influences. What you should remember, when you are a product of that kind of biology, there are many different features of yourself which you can recognize as coming from either your father or mother. If you see them that way you are very, they are--they are very helpful for you. That is, you see yourself. You can also blame someone else for it. At the same time you cannot deny that you have such characteristics. Become acquainted with them. See that they belong to you; that is, that is what you are as a result of such an influence, the same way as you see many times what you are, as a result of your horoscope, or the conditions of sociology and education. Whatever it is that makes you what you are, at that time when you see such characteristics, you say, oh yes, that's like my father or, that's the way my mother used to say. When your mother and father still exist, and you see within yourself the influences on you, then you will understand them much better. Then you will understand that they are what they were and still are, and that there is no particular reason for you to try to change them. You accept them because you understand them much better. Because you learn to understand yourself. That's the only influence that you might have in relation to your father and mother. Whatever you want to do sociologically, it's all right, whatever is required, whatever you feel like, but don't go too far in assuming that they know about you. You may know about them. They don't about you, very little, because your education, your living, the way you have grown

up, is the next generation; extremely difficult for them to understand it unless they, in themselves, remain young. If they do, your father and mother still can be your friend when you get old. But don't pay too much attention to it. It is an important item. It cannot be neglected but it is not that much value.

The value is for yourself, your own growth, your wish to Work. You wish to find out what is the possibility of a development of yourself regardless of how you find yourself. Because first you find yourself in what you are by having facts given to you through an 'I' observing you, telling you: this is you as a personality. This is the way you behave. There is no further questioning about it. That is a fact and accept it. And if you can continue to accept such facts and string them out, you might say, as a line of existence; you then will see that what you are as an unconscious human being but, from the standpoint of 'I', acceptable, wanting to accept you as you are, mechanicality and all kind of automatism of yourself - whatever it may be, it does not matter. You are not responsible for that because you didn't know anything about how it happened to become. You are responsible for your ordinary life on Earth. You are responsible for your development of a little bit of a morality or things that you have in your mind and things that you think about, that you perhaps you should not think about, and fight against conditions regarding your own feeling when they don't concern you primarily, and all the rest of talk, talk, talk. That is nonsense. You must fight against it. That's ordinary life. In fighting against it you ill learn something. You will find out in the first place that that is actually what you are, and it does require some kind of a convincing of yourself that it is necessary to undo what is there, unconscious. But as you are Working, as you are trying to make these things, try

to see if something else can be present to you. See this existence of an 'I' as something completely separate from your personality, even if it occupies you in a certain place in your brain, or maybe takes a certain, certain seat in your heart. It is still functioning completely independently of you, and it is not affected by any kind of a condition which you describe as a result of your thoughts and your feelings. Don't ascribe to an 'I' the same kind of properties. They are entirely different.

When we say, I am aware, I mean my 'I' is aware. I do not mean my mind understands it, and my feeling doesn't understand it at all. It is something objective that is then with me, at that time observing me. Use the word observation. Use the word 'I'. In one of the meetings it wasn't used, not often enough, only once, I think, in one of the meetings. It's wrong. We Work. We talk about 'I' as a help, as a concept, as something that perhaps you can understand which is not your own, which is not unconscious, which is made conscious and conscientious when it starts to grow up and can start to function. It took Jesus 30 years before he started to preach. It will take a little 'I' a terribly long time to really start to function because it constantly disappears, and it doesn't want to stay there because we don't feed it the right kind of things.

When you see these groups - and you must have more of them because one has to have patience - more and more, certain things will start to develop for you. When you are serious, honest with yourself, when you try to take something from a meeting for yourself, that you will see that it is necessary sometimes for the moderator to elucidate a little bit more, and make a little lecture instead of a talk. It's quite right, as long as it makes sense, as long as it talks about Work, as long as it brings it back to that what is important, and not

go off on side issues, not too long, unless you can bring them back, again and again, what is needed for a man to understand himself.

You see, how do you come to such a meeting? I see it many times as sitting around a campfire. There is a circle of people. They come, and they have a little fire in the center. And each one has a little bit of material that he can throw on the fire to feed it. You come there; in the beginning the fire is not very light, but it can give off some heat. And you sit there in order to exchange together. It reminds me sometimes of the story, Antonio, come on tell us a story. They were sitting around a campfire, and there they were, and they had had a hard day's work and they were resting a little bit. And then someone says, Antonio, tell us a story. And so Antonio started to tell a story. He said, we were sitting around--around a campfire, and we had had a very difficult day, but we were there and perhaps a little sleepy and, and the fire was going and someone says, Antonio, tell us a story. And so Antonio starts to tell a story. We were sitting around a campfire, etc., etc. You understand what I mean? Every once in a while you put a little bit of kindling on the fire. That is your contribution. That is your idea of how to keep the fire going. Sometimes you will throw a big piece of wood on it, and it's a tremendous experience of yourself that you want to talk about, because you're interested to see if it can give some more light, and perhaps even can warm other people because they can understand more and more what goes on within you, and maybe it strikes a corresponding note in some of them. And each person around that fire contributes because each person gets a little bit of something from it. So they have to contribute to keep it going. It is not a campfire where all the people can fall asleep and only two or three keep it

going. That's not a campfire. That is a fire at night to keep the dark, the dark animals away. This kind of a group should be attributed to by many people in which the moderator has exactly the same position as someone else, only he or she can say, why don't you throw some kindling on the fire? Or when it flares up, the question can be asked, what kind of kindling is that? It doesn't seem to give off any heat - just a little and then it's gone. Is there any substance in what you are saying? Can you contribute something to, for the benefit of all of us because we're here together for an hour and a half and we want to get something from that fire, and we want to exchange something, and we want to make sure that it is understood what it is even by the little light that the fire is giving. We want to find out if we all understand what is the meaning of a contribution of your experience. Where have you lived that day or before, or what, what has happened? What is still the question? What is it you can bring up? What is it that you tried? Where were you when you tried something of the kind of creation of an 'I', and was it clear how to create it? In what state were you to wish to create it? Where is that wish? Is it a different kind of a wish from sitting at a campfire and throwing some kindling on it? Is it a wish within yourself to make a fire within, to see if that what is outside now, when you sit around it, could be a replica for that what should take place within you? That actually you want to have a fire within you, that actually is going to warm you up and lighten you, give you light, that your mind will be clear then, that your feeling will be more pure, and that there will be an activity which will be more or less impartial.

Those are the things I feel that when you sit, and you talk together in these little groups, they're very useful. Don't worry

too much if you are for yourself a little bit apprehensive. Don't have any fear. Contribute what you can. This is particularly to the moderators: just be what you are. Talk about that what you know and what you have felt, what was an experience of you regarding Work itself. What was it that sometimes maybe Gurdjieff touched you, and he said something to you, and you tried to pursue it, and you didn't find the road because he had already left? Is there something of that kind? At the same time, that kind of experience was quite real, and you can talk about it. It is not to be convincing, and it's not to be criticized afterwards. I said that the other day, leave it alone. Each person must say what they think they ought to say. That's it and that's the way they are. And if you have reactions to it, all right, that's your reaction. That's the way you are. It doesn't make much difference provided there is honesty, there is a desire to be honest and sincere and simple, to bring it back to brass tacks, to actually hit the nail on the head, to see what is meant when you say, I created an 'I'. No, maybe not, I tried it. This what I call my 'I', this little bit of a personality, concentrating in an effort to make one unit out of myself, I wished an 'I' to be present to me. And in that wish maybe this 'I' came and looked. And I asked it, please observe me. Never mind what I'm doing, and never mind sometimes my shame that I don't do what I should have done. I am that. I am the worst sinner. If that is what you want to have defined, IIll tell you. There's nothing new under the sun that you cannot tell me. I will agree with you that I'm completely unconscious, but there is in me a desire to want to wake up because I have had a dream every once in a while about the possibility of being really awake, and then seeing what I cannot see during the day. But at night when

I did dream, there was something else and I remember that when I saw that. And I said, this is really to the--to which I want to wake up. And then I woke up and I found myself asleep. And it was terrible. But don't say that it is terrible unless you mean it. Don't use words that you cannot defend. Don't exaggerate. Don't make things much worse in the sense of being so-called more objective than you are.

We are lousy. We are completely unconscious. We have no particular will to do anything than only at certain times there is a desire that we want to extricate ourselves out of that state of the consequences of the organ Kundabuffer, thanking God that the organ doesn't exist any longer, and that it's only the consequence; that is, only our interpretation of that Kundabuffer still existing. It doesn't exist - no longer - but the consequences make us still asleep. And I want to open my eyelids. I want to make an attempt to see what is it that makes them drop back again into their position of sleep.

When I say that I want to wake up, what do I do when I have this 'I'? When I sit, I just sit. I recognize myself sitting. Now I don't want to recognize even myself. I want to admit that there is somebody, which I know by my name, sitting there. And I close my eyes and I turn within, and I make an attempt. What is this awareness we talk about? It is not my thought process. It's not that I can describe myself. It has nothing to do with any liking. It has nothing to do with describing a smile on my face. I am what I am. That is my reality, and I try with closing my eyes to exclude all kind of other influences of an ordinary unconscious nature. And I simply say: how far can I make this 'I' go within myself, and remain quiet? and then I reach a certain state. Perhaps it is a quiet state. Perhaps it is

something that I recognize, that has value, that is more essential, that is more free, also a little bit simpler. And I say to myself, hold onto that. Maybe it is not 'I' as yet, but it is something. It is on the road towards it. And I want this very, very much, because at that time there is a possibility - and I feel that - of really seeing that what is the truth. Never mind how long it will take before the truth actually is experienced, but I start within the limits of myself; that's the only place I can start with. I can start with a little bit of an understanding of what is meant by Work. And I try to Work in a variety of conditions: early in the morning, during the day, whenever I'm not too much engaged in my ordinary affairs. Because you understand now, I have to keep really two things going parallel to each other. They don't meet as yet. They meet in me. But I am a human being and I have to attend to such things that belong to my ordinary life. Like it or not, I make myself sometimes do things, hoping then that an 'I' will see it. He won't. An 'I' will not recognize. He only will recognize my aliveness that is there with the wish to wake up. That is what an 'I' recognizes: aliveness in a person with a wish to be awake. Because when that is not there, when there is not a wish to be awake, there is no 'I' in our sense of the word.

When you want to create an 'I', you must have a wish to be awake, by means of using the 'I' in existence and observing one, accepting that what one is, registering it if you like, putting it in your memory, making it available as objective facts of life of yourself, together with all the rigamarole that you acquire when you are unconscious. And at times you look at them, such facts, and you see yourself, and you say, what is more trustworthy: the subjective

interpretation of what I have reached as so-called knowledge of myself, or that what has come to me as a result of really making an attempt to see myself for whatever I am? Sometimes leaning more and more to how I am, sometimes recognizing certain thoughts and feelings which are within my personality, but trying to be impartial about all of that, not wishing to define them, not wanting to like them, I see myself actively wishing to become awake. That is the purpose of an 'I' reminding me, because only on that condition an 'I' will stay with me. If I don't make that effort an 'I' disappears. And when I'm honest, I look around and it's gone. And many times I will have to admit that. Many times in your life, in your attempts for Work, you will have to admit that you are so damned mechanical, automatic in your behavior, constantly thinking that you know, and you don't know a goddamned thing.

Let's say it that way, you don't know. All you know is that you wish to Work. That has to be sincere. But the actual knowledge of yourself that you could fight for, and say, this is the truth, try to establish such facts within yourself. What is it that is without any question the truth of yourself? I say many times, the fact that you were born, conceived, and the fact which will be in the future of dying, and the fact of existing now, there is no doubt about that either. And those are about the only truths we know. For the rest it is working hypotheses, good, useful, workable, and we can use them, and we will use them, because on that road there will be ultimately the possibility of changing into axiomatic truth that of course I need when I want to grow up as a man.

Yah, let's say, what was it, Thursday, Friday, good evenings, good resumes sometimes, of insight of where things belong, more or

less a little bit of a vista of that what belongs to Work and put Work in its proper place, and where a man can see what is still in the way, and how he has to fight with his life, how he has to fight for his life, with his life that can be assigned to that kind of task. It's not two kinds of life. It is just life divided into two different kind of forms. One is my personality: I want to become familiar with whatever that means. And the other is in a form of a little different density of--in a form of spirituality, of an existence - subject to less laws, we sat, closer and closer to infinity, we say. But don't talk about infinity. You don't know. When you have anguish, that you will know, that was a situation which bothers you, that you will know. And then if you want to Work, become active in the vineyard of the Lord. Just Work, actively, physically, walk up and down, but do things. Get out of your chair. Don't meditate any longer. We have workdays during the week. We don't always have a Sunday. A Sunday is not even for work. A Sunday was originally to see that what had happened, that it was acceptable. But the rest of the time: Monday, Tuesday, Wednesday - all under the influence of certain planets, the creation of certain parts of a personality which are also affected by the planets astrologically. If you understand yourself a little bit, give yourself work that belongs to you, on a Tuesday or a Friday, that belongs to your astrological configuration. Then maybe you can help of the planets which then can guide you at such a time.

It is not necessary, it sometimes is helpful, like sometimes a little remark from someone is helpful. And don't resent it, because they don't know any more than you do. If you know more than they do, then you won't resent it. You will accept it as something

that is a fact. Or perhaps you say, I will think about it, maybe you are right, maybe you're not. Maybe I will find out myself when I continue to think. Then I will find out. Then I'll be the first one to admit that you have told me the truth. But my world is my world and don't enter it unless I would ask you. And if you do want to do it, please understand that this is still my world, and I have to live it. And I perhaps can live it better thanks to your sensitivity.

All right.

SIDE TWO

MR. NYLAND: Okay.

So, there is the one side of the cassette. We should probably have some questions if you want to, but let me remind you. I started out, cooperation. I started out by trying to instill in you a little bit of a conscience which you should have had from early life. And if you haven't got it, you can still make it. And it means discipline; it means a wish to help. When there is that kitchen, help it. It doesn't matter very much if you happen to be in an office and sit there for a little while. Maybe there is time to do some of that kind, regardless. Maybe you are not so busy, maybe there are people who really can arrange and do it and alleviate those who do it. They're doing it, and they want to do it, and they do it beautifully. But can you stand it when you eat a meal that has been prepared by someone else in the sweat of their brow, and you haven't done anything, you just come? You think you pay for it? This is not that kind of a group, you know. We pay by means of efforts. We pay by means of wishing to wake up. That's our payment. We don't use a little dollar for that. That's just a little example of that what

is represented. Money for us is just a little exchange, a medium. It has no value in itself. The value is represented by my ability to Work. That, after all, is the wealth of the nation: the ability to produce, the ability to have a mind, the ability to be able to feel and create. That is the wealth of the nation. That is our inheritance. The inheritance of a group is that what we all contribute in the sense of Work on oneself, and that requires a medium of exchange and for that a lousy couple of pennies are sufficient.

Think a little bit about that. How can you help this group? How can you get out of your way? Open up a little bit. Be a little bit more unselfish. Contribute that what is for the good of all so that then, really, you become part. I've said it about the nursery. Don't use the nursery just to put your child there and then go and galavant around town. That's not the reason for the nursery. And people who don't want to work, people who don't want to even physically appear, sometimes I've said when they don't want to go to meetings, there are different ways of showing that you really have interest in Work itself. Try to understand that. People can love the, the, the nursery because they love children. They love that what they like. Work means I have to start to understand what I don't like. Those are the dark corners of my life and they belong to the totality of myself unconsciously existing. That is why there is a fight, but we still have day and night on this Earth. That is an indication that that is the condition of us. We are not as yet living on the Sun. We are not as yet living in eternity.

So maybe if you have some questions that were not sufficiently discussed in the last week and you would like to talk about it, go ahead.

Walter Driscoll: Mr. Nyland?

MR. NYLAND: Yah?

Walter: My name is Walter Driscoll.

MR. NYLAND: Yah.

Walter: How can I help my wish to Work grow?

MR. NYLAND: By basing it on, on a motivation of yourself. The less you like yourself, the more you will want to Work. The more you see that you're unconscious, the more you will want to become conscious. The more you feel that you have a responsibility for your life, the more attempts you will make in order to, to justify the responsibility you will want to take. There is no rule for it. It's a question of a state in which a person is when he is serious. He says, by God, I have to do something about myself because the way I am is stupid. I'm obnoxious and I this and that and so forth, and sometimes, yes, I'm kind and I give something because I profit by it myself. If I understand sharing, if I understand the love for other people, if Ilultimately want to understand God as loving me, what is it that I, that is given to me? An opportunity to find out. I find myself on this Earth, having an opportunity to find out. Otherwise I wouldn't even think about it. I would be so completely unconscious that I would never give any thought to the possibility of consciousness. But since I am growing up, and I want to grow up as a man, I say, what is involved in becoming a man, and to what extent, if I can describe it? Even if I say, what is it, and what would it be if I were conscious, if I woke up tomorrow morning, consciously? If I actually had a conscience, if I actually could do whatever had to be necessary to be done without resentment and fulfilling a task. If I see what is that kind of idea that I try to describe?

What is harmony? What is balance within me? What is the kind

of a man that Gurdjieff is talking about when he says this criticism of a man as he is on Earth, and the necessity to remain impartial about that in order to find out which road to take to what, and trying to define what it might end up with? He says harmony. Yes, something that is not cacaphonical; something that is not out of balance, something that gives me peace, that gives me ease within myself. To be at peace. It is the state of contentment. And that's the word 'tevreden'. And 'reden' means peace. To be, it means to be at the place where there is peace. Tev-reden. That's a beautiful word because if I am at peace, I am content. I do not wish anything than just to maintain that what I am supposed to do; and that what I am doing, I do. Not even necessarily with pleasure. I do it because I'm alive. I do it because I understand that life force to want to be active, and I become an instrument in the hands of such life force wishing to express such activity. The more I see these things about myself, and when I have experiences of kinds that I say, how terrible that I didn't understand before, or that I used a word that I shouldn't have used. And what is it that came over me that all of a sudden I didn't want to do anything because I felt lazy, or that I felt entitled that I could do this and I was not entitled to it? Or there I was, talking, talking my head off and nobody could get anything in between, and I made a fool of myself. Things of that kind, when I sit and think about it: am I really a man? And I say, well, it is unconscious, it is Mother Nature and perhaps it is my nature. And maybe I cannot do anything about it, and maybe I can. I have a desire to find out if I can. With that I start. Then I find out I don't have much of a wish. Then I say, do I really mean that I don't like myself? Or is there a little bit of a back door that I still think that I can slip into the house unnoticed, without paying my tithe?

This is the consideration: when I grow up and I see more and more, there is much demanded of me, and I see my place in relation to a totality of an existence which I call the universe, and I say to myself, but something is within me of a same kind of a quality - not necessarily religious but something that is of spiritual value, which seems to be associative to that what I consider God to be, the All-Quarter-Maintainers as Archangels, and God, the All-Knowing Father. And in the relationship to that, perhaps I feel like a little child entitled to my education to go up to - yah, how will I say - with Beelzebub to Karatas? To have on the Ship Occasion the chance of Working, to see what is being told to me as his grandson of Beelzebub, telling me about the affairs of the world and about the different descents he made for the sake of helping humanity. And Hassein, with his particularly emotional quality of wanting and wanting to find out. And every once in a while running away from it and saying to his grandfather: tell me, tell me, what can I do because I want to do it? Those three-brained beings, they interest me and I want to do something for them, maybe for myself, I do not know yet. And Beelzebub says: take your time. Just for the time being make contact with that what is within you of a higher nature, trying to understand that, when you look at the symbol of the Sun rising above the horizon early in the morning and beginning a new day, that then perhaps there can be light during that day for yourself, so that then there will be more of a knowledge of what that day you can do, so that at the end of such a day you can fall asleep and have dreams of the possibility of consciousness and conscience.

These are the things, there is no rule. One cannot say you ought to Work more. One must know for oneself what one is capable of, and one must be quite conscious about that in saying, I think I

want to Work, but maybe I don't because I don't Work. And therefore my thought is not right. Sometimes one says, pray to God that He can make it clear to me that I want to Work and that I don't make mistakes like that and that I don't overexaggerate my intensity because I have such little knowledge of myself. But when I have a chance in ordinary life, and there are many simple moments, and when I get up and I go through the day, and I tend to my regular business - whatever it may be - and many times I do see myself and I have a picture of that. And perhaps it is a little bit more, let's say, normal. It is not associative, it is not interfered with with any feeling or, or a kind of a thought about it - just the way I am, the way I sit, the way I walk, the way I talk to people, the way I happen to think, the way I want to be simple in relationships with people, the way I am towards them, caring to some extent, and maybe sometimes I don't; sometimes a little mean, sometimes a little sharp because they step on my toes and I cannot stand it. And I don't want it that way, but I do it. And to admit that I am that kind of a person. Out of all of that, gradually, with the insistence of an 'I', trying to create it to be present to me, to see me, to observe me, to give me such facts, to give me the truth. I beg for the truth about myself because that's the only way that I can continue with living. If I have to hide all the time it is not right, and I don't want to be hypocritical. Because there is something very definitely within each man that searches for that kind of honesty. And it is that kind of purity of thought, and purity of feeling that I wish, and I can reach it when I try my best to continue the way I am, under the influence of this kind of objective faculty as a guide, telling me at times: that was not the right word. Maybe you should have changed it. That what you did was not becoming

to a conscious man. And maybe my conscience starts to take over and gradually start to understand a little bit more about what Work really is as an application in my daily life - not just theory, not just reading a book, not just listening to a couple of tapes.

The application in my life, as I start to live it in my semi-conscious state, and from early morning to be reminded there is an opportunity because the Sun is coming up, and Beelzebub says, why don't you look at it and see to what extent it can affect you? This is the Ship Occasion where you make your attempts. And that is the ship where you will reach of omnipresence in the end, when Karatas will give you the final crowning of being blessed in the presence of the Lord.

Maybe it is warm. You must understand that these evenings are of course a little different since I don't have any meetings, for the time being, during the week. And that you must also understand, for those who may be newcomers, that I cannot continue to explain too much about Work because the assumption is that you do know a little, and that you have read and you sometimes may even have made attempts. But it has to create in you something - in all of us - of the necessity of seeing it as something that belongs to the responsibility of a man when he wakes up just a little, and opens his eyelids, and sees a little bit of light. And then hoping that he can continue with that light, and that he makes attempts to keep his eyelids open, so that his 'I' actually can start to function, and that he feels more and more the responsibility of having to do that for the sake, yah, for the sake of what? What does one say? For the sake of God, for the sake of the understanding of the rules and the laws of the universe, for the sake of helping to maintain, helping of His Endlessness in the main-

tenance, for the sake of the Obligolnian Strivings, of that what is needed for me, my physical center, to be sure that it is functioning correctly, not too much and not too little; that I try to purify more and more that what is emotionally tinted within me, introducing more intensity of such feeling, and including in it ultimately the love of mankind, the love of God, the love for my friends, the love for wishing to understand my enemies, that I don't oppose them. That I understand what is meant for myself and what I should do, and at times perhaps, I would like to explain that to them, to those who want to listen, to say, don't forget, there is a new world possibility. There is a world of a spiritual kind which we can live also in. At the present time, even if we continue to appear in this body, it does not mean that the body all the time will have such demands onoone that it prevents a spiritual existence to stay there within, sometimes we say, as a Kesdjanian body existing within a personality, and gradually changing this personality and becoming more and more an individuality; a person who can be conscious and conscientious; a person who has that kind of a will to devote whatever life-energy there is within him for the purpose of an understanding of, to say it sometimes, of God Himself as a Father. To see what is necessary for a person to wake up to himself, and then to recognize that perhaps it is not too late. Even if one says it is already a little later in the day, the Sun is still shining. And Gurdjieff tells about that; don't give up because there is still that possibility that you go from one stream to the other, because it is not too late for anyone who is seriously inclined. And don't think for a moment that anyone who is, in the least little bit, interested in esoteric knowledge, always has to have a feeling that it is too late for them, and that therefore it's no reason to start.

You must start. It doesn't matter where you are. If you don't start now, later on you will have to start sometime, if your life continues to exist, and perhaps recurs in certain ways, and if it is lovely and hopeful for you that it reincarnates, and that other opportunities will be given to get rid of your bondage, it still has to face that particular problem. Wherever I am, and if it is on Earth, I am bound. Whatever has made me appear here, whatever there was of my life before I lived here, whatever was necessary for my life to be reincarnated, or at least to live in this life form as I now know myself, whatever may be the reasons of having to exist the way I do and what is the reason for now understanding the possibility for further freedom during this lifetime - all such questions will become more and more known when I pay attention to them, and when I sit in front of a fireplace and I want to really dig within myself, I really want to find out what is what with me. What is the reality that people talk about? What is the reality of my life? Then only when I am. And what is it that I can say about myself? This is what I am. This 'I' - what is this 'I' when I say 'I am'? Or is it the same as when I say 'it' has a body? Or would I like an 'I' to say 'I have a body'? Would I like my 'I' to say 'I have you as a body'? - so that then my body, my personality, my way of living, my way of thinking, my way of feeling, becomes as it were the property of an 'I', that an 'I' then is willing to guide, and that all that I have to do is to make sure that I listen quite well, and that I fulfill the commandments of my 'I'. And that my 'I', I hope, will continue to exist.

Don't mix things up about a variety of little 'I's - that belongs to Ouspensky. Gurdjieff talks about one 'I' not in existence. For the rest, when I say 'I', you can say 'it', and it doesn't matter, those

are different windows of your personality, have no further meaning. But when I say 'I', I mean spirituality par excellence, as a means of opening one window, that of heaven, and allowing me to climb up the ladder, or go up the steps, and hoping to be received by St. Peter, and wishing then that he, at that time, says, Oh, I think I know you. I've seen you many times striving. Thank God you're finished with your life on Earth. Maybe God will have a chance to talk to you.

Talk to Gurdjieff.

And I hope it's not too warm. I will play a little.

SUNDAY
LUNCH

MR. NYLAND: It is too warm to sit here too long. When you go outside, it's too warm to be outside too long (laughter). So I don't know what you're going to do today. Just grin and bear it. See what you can make of it. I don't know if it can be of any help. But certain things are a little too much. There is not enough you can even extract from it because you are affected by the too-muchness of something that really bothers you. And I think it is one of those Solioonensius conditions - Zilnotrago - too much. There is a point in which you must admit that you are licked. And you have to submit then to those forces that are higher than you are, even if you have a wish to want to Work. You can have a positive attitude. You may not be able to walk, but at least you can turn towards Mecca, as I say many times. And I think that's the way: you have to establish your rhythm, you have to see what you can stand about this hot weather and simply take it for whatever it is, resent it as much as you like, swear up and down and cry out to heaven that it oughtn't to be, and that so and so Gordon Barnes doesn't know why he's sending it to us and

so forth (laughter).

There's one thing I would like to explain to you a little bit more. In the last year, I've had a very difficult time with my health. It is not old age; I don't believe it is that. It is certain that certain things are sent to me which I have to overcome. And it is difficult sometimes to know exactly what the right attitude is towards it, and how much I should give in to that or actually try to take it for whatever it is worth, and how much I should continue with responsibilities which I also have created and to some extent, I would say, also have been given to me. So when I'm a little hesitant every once in a while to refuse someone who would like to talk to me, look at it from two angles. Your desire to talk, it's quite right. But you must understand that my attitude also has to end into a desire to talk with you. And that's my decision. And you have to give me the opportunity of deciding and not be angry and not compare yourself to other people, saying, but so and so went and saw him and I, etc. Don't do that. Take things for what they are, like you take this warm day for what it is. There are many things in nature that you cannot change, and we are too small and too weak. And you must understand that those conditions are not created by you, and that that what is your wish is the only thing that perhaps you can create a little; but you cannot create the conditions in which even that wish happens to come about. And to that particular kind of a world, I happen to belong also, in some way having my own requirements. And you must understand when I say, don't, I have no time, that I mean it. It's not that I want to get out of the way of you, and that I don't want to have a little discussion which might be helpful, of course not. That is the reason I happen to be here. At the same time, I'm not a

psychiatrist. I'm not just a doctor who happens to attend to patients. I want to talk with people about their life and about their attempts to Work, and for that, sometimes it's necessary to sit quietly for a little while, and such questions are not always answered within the next two or three minutes. There is correspondence that has to be answered. I cannot just offhand dictate a little bit of a note saying, I haven't, I have received your letters, very interesting what you're saying and please just go on the same way because it will lead in the end to infinity. That's not the kind of letter that is of any use. If I remain honest with what I want to do, I cannot become superficial about certain questions which are really, have a requirement of going into a little more depth and not superficially just announcing an answer, giving an answer which doesn't mean anything. All such things need time. I have to be in a state in which I really can relegate ordinary thoughts of my health to the background, and then see what is left as far as essentiality is concerned. And in that respect you must know that I will be quite honest. But you must help me. And you must understand it. I won't forget, and I will make opportunities as soon as there is possibility for it, to talk together with whoever it is necessary.

At the same time I want to advise you. Don't think that you have to talk to me. It is a little helpful sometimes, but particularly when one is young and beginning in Work, the obstacle is your conceit. You think you know already, when you have read not even ALL AND EVERYTHING, but even, let's say, <u>In Search of the Miraculous.</u> You think you know something, and you have already impressions. You start to criticize or give your opinion about what you think we are - we, as a Barn, and we as a group, and you have no reason for any kind of a

judgment about it. When you are here, and particularly when you are new and you come for the first time, come with a meek coat. Be humble. We're talking about things that are not so easily talked about, and about things that are not so easily given away, and they are not available in a little bit of a five-and-ten-cent store. We are talking about inner life of a man and his life, and the value his life should have for himself, and his relation towards his God. Maybe last night you might have thought I was a little bit too, how will I say it, religious. I call it ethical. I call it inner life. I call it spirituality. I call it dependence for each person on that what he is in reality, and in reality he's not his body. He is what there is for him within him, with a possibility of a development, and when one wants to believe in evolution, start by assuming that that what you create as a little 'I' has to evolve and grow and you still have to feed it. You will not feed it with conceit. You have no right to have any judgment at the present time, when you are new. When you are new, just open and see what is for sale, and if at the present time you can use some of it, and if you cannot as yet, wait until maybe five or ten years before you can find something that is worthwhile in what we are talking about now. Don't start to be critical in your life when you are around twenty or twenty-five. You just begin. Your life is still ahead of you. You have had very little experience. You have been protected, and just the fact of reading a little bit of books - what is the difference between that and something else that also is on the newsstands? You don't understand it until there is something within you with which you wish to read. There has to be an inner life with a wish to read, to find out, to really be exposed to the possibilities of further growth. Humility will not come when you think you are already six, six feet tall, and

you have reached the ultimate height. Humility doesn't belong there anymore. It belongs in a little child who still has to grow up.

All of us have to grow up. Physically you have to become much freer and flexible, because you're already very much crystallized even if you are young, particularly when you are prejudicial. Emotionally, you don't (know) anything about your possibility of further development in an emotional sense, and the idea of a Kesdjanian body is much too much theory instead of experience of a part of yourself. You have to learn to experience in life. You have to expose yourself to different conditions of different people who are unconscious and treat you like a nincompoop, or tell you that you have to have a certain place and probably quite different from what you think are already. Don't think you know too much. You know too damned little. Intellectually, the world is much too large even to read all the different things, to become acquainted with a variety of a different sense of literature which has to do with esoteric knowledge as a segment, taking it out of the totality of all literature. And even in that, you may have already had a little contact with some of the people who profess to know something about Gurdjieff.

Be very careful, because really when you're interested in certain people at the present time, I'm not against them. Don't think that. And don't think that I'm conceited, because I'm not. I just am a simple person talking about mostly my own life and my experiences, and I don't want to draw in any kind of a reason for publicity. I have no interest in different people who are so-called interested in Gurdjieff, when I think that they miss the boat, and there is no reason with me--for me to talk with them or for them to talk with me. Why should I? I've seen enough of them. I know about them. I know what they are trying to do. And sometimes I happen to differ with the way

what I believe Gurdjieff meant. And for that you have, to some extent, you have to trust me, because it doesn't mean that what I'm saying you have to take as gospel truth. You have to take it only when you, in application, verify that what we talk about. You don't have to take my attitude towards Gurdjieff and what I remember him to be for truthful statements about Gurdjieff himself. I talk about ALL AND EVERYTHING, with Gurdjieff and his life as a background, and I have been fortunate to have had enough contact with him to know a little bit about his life and why he was writing, and what he was as a man. But the emphasis we are engaged in is ALL AND EVERYTHING, to extract from it a certain way of critical, criticalness regarding that what is impartiality in one's life. A very difficult concept to understand to start with, but at least it can be understood if one wants to find out, how can I make evolution work for me? How can I make an 'I' that actually starts to grow and in the end, in its own maturity, is able to guide me, then? And in the meantime, what should be my attitude towards that? I say, face in the direction of Mecca. Face in the direction of where you think Karatas happens to be. If you can imagine that up in the sphere somewhere, in the totality of the universe, if there is some kind of an inkling within yourself in your heart, in that what is the depths of and beginnings of your soul, maybe you will be able to place it in some way in which you then, in silence, you will find your strength within yourself; and you will be done away--you will do away with all these flippant nonsense remarks which you, every once in a while, have as a result of your conceit.

You must learn to Work in circumstances when there is Work available. You must learn to translate that what is affecting your mind and your feeling into the actuality of doing, and becoming a man,

making yourself behaving as a man should behave in his different ways of behavior, and not keep it in your mind, and not be fed by a lot of the lovely words, or so-called description of aims. The aim as is a group--in the group, this group, is for each personality to develop, to understand what is meant by Work on himself, not on someone else, not on any kind of another ideal. The ideal for us is us, wanting to Work and evolve in our life, and to use the ideas of Gurdjieff for that purpose, becoming inspired by them, and translating them into a wish for wanting to become a real man. That is the emphasis of this group. It is not in a wish to have any kind of publicity or any kind of contact with anyone who confesses that they know about Gurdjieff. They can do what they wish. It is no concern to me. I do what I feel my conscience tells me about Gurdjieff and what he has given me over the many years that I have been associated with Work. You can take it if you want to. You can also leave it.

To Gurdjieff. (Toast)

And so, Carolyn, will you play?

END TAPE

Transcribed: W. Driscoll/
Johan Holm
Proof: M. Wolfe, A. Green,
K. Paras, J. Haim
FINAL TYPE: J. Haim 11/81
(original + 1)